

THE
Folly of Preferring a Popish Pretender to a PROTESTANT KING.

A
S E R M O N

PREACH'D IN THE
PAROCHIAL CHURCH
OF
St. Peter, in Liverpoole,
ON
SUNDAY, Feb. 5. 171 $\frac{5}{6}$

Before the HONOURABLE the
JUDGES of the ASSIZE
HELD THERE,
For the TRYAL of the PRISONERS
taken by His Majesty's Forces, at
the late Battle at *P R E S T O N.*

By *THOMAS BALDWIN, A. M.*

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Bookellers in Lincoln's Inn, M.DCCCXVI.

EXOD. XIV. Part of the 12th Verse.

— *Let us alone, that we may serve the Egyptians* —

THE Children of *Israel*, are, very frequently, in Scripture, branded with the infamous Titles, of a *Foolish, Murmuring, and Rebellious People*; and surely, they can never more properly be said to deserve that *Odious Character*, than for their distrustful, if not desponding Speech, they here, in this *Chapter*, and particularly, in the Words of the *Text*, made, to *Moses*, their miraculous Deliverer.

FOR, tho' they were, at present, under some frightful Apprehensions, lest the *Egyptians* shou'd overtake, and consume them; yet, considering the many, and wonderful Things, GOD had so lately done for them, how he had, but about Three Days before, rescu'd them out of Captivity, (under which they had for Four hundred and thirty Years groan'd) how this was effected by *Signs, and Wonders, and Miracles*; by a *mighty Hand*, and a *retched out Arm*, even by sending Ten heavy and grievous Plagues upon their Enemies; the Consideration of these Things (fresh in their Memories) methinks, might have supported them under the greatest Difficulties, and have carry'd them thro'

the most imminent Dangers ; and, with their old Father *Abraham*, as the Apostle expresses it, have caus'd them to believe in hope, even against Hope.

BUT, alas ! how are our Hopes frustrated ! They were miraculously deliver'd, and we don't find that they had any the least Sense of the Mercy ; they were brought out of *Egypt* by an unforeseen, as well as undeserv'd Providence, and we don't yet meet with any Tokens of their Gratitude.

BUT, on the contrary, one of the first Things we have recorded of them, is their *murmuring in their Tents*, and distrusting that Power, which, but the other Day, had so wonderfully sav'd them : *Why hast thou thus dealt with us ? hast thou taken us away to die in the Wilderness ? Let us alone, that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we shou'd die in the Wilderness.*

O Base Ingratitude ! O Stupendous Folly ! thus to requite GOD, who, not many Hours before, had display'd all the Ensigns of his Love and Power for thy sake ! Thus to reject *His Service*, (which is perfect Freedom) for *Egyptian Slavery*, in Brick and Mortar ! *Let us alone*, Let us return to our wonted Servitude ; let us hear all the Taunts, Impositions, and Hardships, of a Morose, and Imperious *Pharoah*, rather than the easie and gentle Commands of a kind and merciful GOD.

HOW silly a Choice this ! How unworthy a Requital ! And still, as base as it is, we need not stay

stay long in exposing their Folly, whose Chains, we may presume, by long wearing, were become familiar: We may cast an Eye much nearer Home, even to our own unhappy Times, and easily discover an *Election* equally ridiculous.

WE have, GOD be prais'd, a PROTESTANT PRINCE upon the Throne, who by his own PRINCIPLES is oblig'd to defend OUR CHURCH, and has also given us his repeated ROYAL WORD that he will do it; and still we have too many, so wilfully blind, and so utterly unconcern'd for their own Interest, that they foolishly desire, nay earnestly long for *One*, in his Room, who is bigotted to the *Popish Faith*, and a *Sworn Enemy* to our SION.

WE have a DELIVERER, that has rescu'd us from *Popish*, much worse than *Egyptian Slavery*, for the present; and, by the promising Hopes of his ROYAL ISSUE, all Fears of ever returning to it again, are dispell'd for the future: And, still there are those *Deluded Souls*, amongst us, (I heartily wish I cou'd give them a better Name) who wou'd gladly bring in *One*, whose *Birth* is justly disputed, but his *Religion* too well known to be trusted: And what is this, but to join Issue with the Children of *Israel*, before us, and say, *Let us alone, that we may serve the Egyptians; Let us alone, that we may again be subject to the Papal Chair.*

BUT, I am not unsensible, how slippery a Subject it is, to draw *Parallels* from Scripture-History, to those of our own Times, I shall therefore only remark, That the *Fomenters* of this *Present Rebellion*,

on, and the *Israelites*, in the Text, do, in the foolishness of their Choice, something resemble each other.

THE One refus'd the easie Freedom of the *Divine Theocracy*, for the grievous Bondage of *Egyptian Slavery*; the Other reject the Liberty, and Privilege, of free born *Englishmen*, for a foreign Yoke of Tyranny, more cruel than that of *Egypt*.

NOW I propose to manifest the Truth of this Observation, by considering these Two Particulars.

Ist. By taking a short and impartial View of the happy Posture of Affairs we are now in, with relation both to CHURCH and STATE.

Ildly. By reminding you, of the unhappy Fate, we shall, in all probability, meet with, if our Enemies Wishes once take place, and the present SUCCESSION be broke.

Ist. then, We are to take an impartial View of the happy Posture of Affairs, we are at present under, in respect both to CHURCH and STATE.

IT always has, and ever will be esteem'd a singular Mark of the Divine Favour to any People, when they have the Happiness to be govern'd by an Experienc'd, Wise, and Just Prince, One that makes the *Laws of the Realm*, and not his own Will, the sole Rule and Standard of all his Actions; One that encroaches not upon the Rights and Privileges of his Subjects, but rather delights to enlarge and encrease

encrease them; in a Word, One that is not only desirous to protect and maintain the ancient *Constitution*, but also gives the fullest *Assurances* of continuing it safe to future Ages: Such a PRINCE as this must needs be the Desire, the Love, the Joy of his Subjects.

AND if any Nation was at once ever crown'd with so inestimable a Blessing as this, why may not we of these Realms lay a fair Claim to it.

'TIS not so long since his Majesty's Accession, but we may with ease, as well as pleasure, review the several Steps of his prudent Administration, and Conduct.

THE First Advances to his Crown, (the best and surest Omens of future Happiness) were the strongest Pledges of his Love and Favour he cou'd possibly give us. Before he accepted a Crown, he wou'd convince his People of his Fidelity to them, by binding his Soul and Conscience under the strongest Ties and Obligations, which the most Solemn Oaths cou'd lay upon him; and all this was done, not by Constraint, or Compulsion, but with so much Freedom, and Cheerfulness, as one wou'd think, was sufficient to convince the Ignorant, and stop the Mouth of the most Jealous, and Discontented; especially if we take this Observation along with us, that his RELIGION do's not, cannot furnish him with any *Mental Reservation*, or *Secret Salvo's for Conscience* in this, and the like Cases.

AND

A N D, as he thus graciously began his Reign, by laying himself under proper Restrictions, for the Satisfaction of his People; how has he ever since made it his Business to manifest his *Faith by his Works*, by attending diligently on the Word of GOD preach'd, receiving frequently the Blessed Sacrament, and waiting daily on the Publick Prayers? All which, do beyond question, evidently demonstrate his entire Love for, and perfect Reconciliation to them.

A N D, as he gives this pious Example to his Subjects at Home, so 'tis the Delight of his Soul, that RELIGION shou'd flourish in distant Countries: The agreeable Answer he gave to those concern'd in the Propagation of the Gospel in foreign Parts, and the kind Promises he made, *if shou'd meet with his Encouragement and Protection*, do sufficiently justify this.

A N D, that those who stand at GOD's Altars, as the Dispensers of his Holy Mysteries, shou'd not want any due Encouragement, he readily comply'd with his Religious Predecessor, Queen **ANN**, in her pious Bounty to the poor Clergy.

A N D, as that good PRINCE, out of pure Love to the Service of GOD, procur'd an ACT for the building of Fifty New Churches, so, I hope, 'twill be esteem'd no less a Benefaction, that this Wise KING, out of his Religious Zeal, has procur'd ANOTHER, for the comfortable Subsistence of those who are to officiate in them.

'TIS true, he makes **RELIGION** his chief Care, yet she is not his only *Darling*; but **LEARNING**, and **LETTERS**, come in also for a share of his Favour and Bounty. Of this, the *University of Cambridge*, (that ancient Seat of the Muses) is abundantly satisfy'd; her Loyalty and Zeal for the present Establishment, has met with a very suitable Return, a Present of the choicest, and most valuable Books, that were eyer collected in one private Library.

NOR is this great Fountain of *Learning* alone to taste of the sweet Effects of his Royal Munificence, but those inferior Streams of Education, (as his † Chaplain informs us) the *Charity-Schools*, are like to find him a *Noble Patron*.

† Dr. Linford's
Accession Sermon

AND as he is thus heartily concern'd; thus truly solicitous for the Welfare of *Religion* and *Learning*, so his next Care is to reign in the Hearts and Affections of his People; witness the *First* and *Solemn Declaration* he made from the Throne, inviolably to maintain both the Ecclesiastical and Civil Rights of all his Subjects; witness the *Candour* and *Meekness*, the *Affability* and *Gentleness* with which he receiv'd the Addresses of both Houses of Parliament, the Convocation, the Two Universities, and several other incorporate Bodies. What Gracious Answers did he return them? What full Assurances, of his Paternal Care? What firm Promises of his Royal Protection? and, What Tokens of his Grace and Favour did he not vouchsafe them.

B

AND,

AND, Has he not, to a Tittle, been punctual in the Performance of them all? Where has he once falsify'd his Word? What Promise has he ever broke? or, What Law has he once infring'd? What Part of our excellent Constitution has in any wise suffer'd? Have we not the same Forms of Worship, the same Doctrine, and Discipline, in the Church; the same Laws, and Customs, in the State, that our Fore-fathers had? So that this Good King may justly take up the innocent Prophet's Expostulation, and challenge the most REBELLIOUS BREAST to answer him; *Whose Ox have I taken? or, whose Ass have I taken? whom have I defrauded? whom have I oppress'd? or, of whom have I receiv'd any Bribe,* 1 Sam. xii. 3. And, O! that I cou'd add, he had met with the same grateful Return of Love and Acknowledgments, as that good Prophet did; that we wou'd ingeniously confess, and reply: *Thou hast not defrauded us, nor oppress'd us; thou hast not taken ought of us,* Ver. 4.

IF so, how happy shou'd we of these otherwise Fortunate Isles live, under the easie and gentle Government of our Lawful, and Rightful Sovereign, KING GEORGE; whose Accession was with universal Joy, and Consent; whose Administration has been Prudent, Just, and Good; whose Esteem for Learning has been conspicuous; his Care for the Church eminent; his Regard to the Laws unblameable, and with whom, and his Parliament, there has been such a mutual Love and Harmony, as must needs dispirit the most harden'd Rebel, and, no doubt, will in the end prove their final Overthrow.

BUT

BUT I must not omit that which crowns all the rest, and without which all the forenam'd Blessings wou'd shortly have an end.

WE are not only happy in our present Sovereign, but this Happiness is entayl'd upon our Posterity, in his ROYAL STEM. This the watchful Enemies of our CHURCH, the *Papists*, are very well appriz'd of, and this I take to be the *Source*, and *Original*, of all our present *Broils* and *Contentions*.

THEY see, with envious Eyes they see, their Hopes all blasted by the *Settlement* in so *Flourishing* a *Line*, and therefore no Pains are spar'd, no Stone left unturn'd; but every *Hand* is hard at work, every *Engine* closely employ'd, that they may disappoint and extinguish it.

NOR need we marvel at it; 'tis only what they have ever formerly done, when encompass'd in the like *Straits* and *Exigencies*.

THUS they acted in the *Reign* of *James* the *First*. The Crown was then surrounded with a numerous Off-spring, (a mortal Sight to *Popery*) and therefore their Succession must, by all means, be prevented. This gave Birth to the *Matchless Project* of the *Sun-Powder-Treason*, which *Cursed Design*, had it succeeded, there had not only been an end of a *Protestant King*, but what they dread much more, *Protestant Heirs*.

AFTER this manner they have also proceeded in this *Present Juncture*. No sooner did they observe the Throne fill'd with One of our *Faith and Communion*, and guarded with an hopeful Issue of *Protestant Princes*, but they forthwith broke out into *Open Tumults, and Riots*, the immediate *Forerunners* of this *Horrid Rebellion*.

THUS, the greatest *Efforts Popery* ever made to ruin our *Church*, were in the *Two Instances* just given you; and their greatest *Provocation* was, to see her likely to flourish, to latest *Posterity*, under the *Guardian Care, and Protection* of *Protestant Princes*.

THIS has ever been their greatest *Fear and Envy*, and therefore seeing the *Foundation of lasting Security*, laid in the *Present Settlement*, they have been rashly hurry'd on to such *Mad and Desperate Attempts*, as are now upon the *Anvil*; and, to speak plain, was the chief *Cause, and Promoter* of this *Unnatural Rebellion*; and, as such, may be some *Plea* for this long, but, I hope, not altogether unprofitable *Digression*.

NOW, that these *Profelytes of Rome* shou'd be concern'd in so wicked an *Undertaking*, is no strange thing; They act upon their own *Principles*, and as far as that will excuse them, they are to be acquitted; But then, that *Protestants*, even those, who, not long since, made the loudest *Cry* for the *CHURCH*, and seem'd to glory in their *Allegiance*, as their *Cardinal Vertue*; that *These*, I say, shou'd act

act in concert with *Those*, and conspire to destroy themselves, is really something *surprizing*, and *unaccountable*; I heartily wish they may be able to answer it, either to GOD, or their own *Consciences*. But, however that be, that there are *Such*, is too notorious to be deny'd; there are too many, GOD knows, *Members* of the same *Church*, fighting with *Fellow-Members*; who notwithstanding the past *Happy*, and the future *Halcyon Days*, we may reasonably expect to meet with, under this *Auspicious Reign*, are not only secretly *Contriving*, but openly *Contending* for a *Change*, tho' it be as ridiculous as that of the perverse and self-conceited *Jews*, when they cry'd out, *Not this Man, but Barabbas*, more foolish than that of the *Israelites* before us, *Let us alone, that we may serve the Egyptians*.

Proceed we now to the *Second Thing* propos'd.

II. *How unhappy our Fate, will probably be, if our Enemies Wishes take place, and the present SUCCESSION be dissolv'd.*

WHAT we are like to come to, if a *Popish Prince* shou'd succeed, I chuse to inform you, by reminding you of the *violent Proceedings* of *Princes* of that *Persuasion*, whenever they have been in *Power*.

NOW these *Kingdoms* have twice, since the *Reformation*, had the Misfortune of being subjected to *Princes* openly professing that *Faith*; both which *Times* we have experimentally found that *Take* more cruel than *Egyptian Slavery*.

THE

THE *First Instance* was in *Queen Mary's Reign*, in whose *Days* the most *Savage Barbarities* were committed, that *England*, or the *World*, ever saw.

NO sooner was *She* plac'd upon the *Throne*, but all that had been acted for several *Years* before, in favour of the *Reformation*, was immediately unravell'd; within *Two*, or *Three Months*, the *Doors* of the *Church* were unhing'd, by repealing the *Act of Uniformity*, and giving every one *Liberty* to use what *Service* he pleas'd.

AND thus having got *Admission* into the *Churches*, their next *Business* was how to fill them; and here they hesitate not long, but have speedy recourse to their wonted *Method*, of *Fire* and *Faggot*. And the *Spirit* of *Popery* being thus let loose, there's no room at all for *Mercy*; so that under that erroneous Pretence of doing *GOD* service, their common Cry is, *Down with Hereticks*; hence was it, that the *Flames* of *Persecution* were kindl'd in every *Corner* of our *Land*; great numbers of the *Nobility*, *Gentry*, and *Commonalty* stood the *Test* of this *Fiery Tryal*: No less than * *Five Grave*,
* Cranmer, Ridley, Latimer, Hooper, &c. *Reverend*, and *Learned Bishops*, with above *Twenty* of the *inferiour Clergy*, tell all of 'em *Victims* to this incens'd *Deity* of *Rome*. The *Time* wou'd fail me, neither is it pleasing to relate, the *inhumane Cruelties* of that *Short*, but *Hot* and *Fiery Reign*.

NO *Sex*, or *Age* cou'd move them to *Pity*, but *Old*, and *Young*, *Rich*, and *Poor*, one with another, were

were drag'd in Triumph to the Stake, and forc'd to seal their *Confession* with their own *Blood*. Not the *Tears* of innocent *Babes*, or sucking *Infants* could melt them into the least *Compassion*: And now I mention those *little Ones*, I can't but take Notice of that *Master-Piece* of *Iniquity*, not to say unheard of *Murder*, that was then committed upon one of them: The tender *Babe*, which by the violence of the *Heat*, had sprung out of its Mother's *Womb*, as she was burning at the *Stake*, was again, (not suddenly, but upon mature *Deliberation*) cast into the *Flames*, as guilty of the Parent's *Crime*, and so liable to the *Censure* of the *Holy Courts*.

WHAT shall we say then? If a *Woman*, in her own Nature not *Cruel*, and in that of her *Sex*, *Compassionate*; if One Born, and Educated amongst her People, which must needs win her Affections towards them; I say, if a *Woman* could thus, at the Instigation of a *Popish Confessor*, break thro' all the *Bands* of *Nature*; the *Ties* of *Humanity*, and *Sense* of *Gratitude*, and suffer her own *Subjects*, and *Country men*, to be thus *despitefully us'd*, and *persecuted*; what may we not expect from *Him*, who has none of these *Endearments* to move him to pity, but the same horrid Principles, which oblige him; upon pain of *Damnation*, to Hate and Detest us? His *Birth* has been declar'd *spurious*, his *Landing* oppos'd, and *He himself* attainted as a *Traitor*, and a *prodigious Reward* offer'd for the apprehending of his *Person*; all which must needs fire his *Rage* and *Indignation* against us, and make him eager to execute all his *Vengeance* upon us?

IF

IF the Heart of a *Woman*, naturally Tender, and Compassionate, became thus Obdurate and Cruel, by the sly Insinuations of an equivocating *Jesuit*; what ill *Treatment* may we not look for from *Him*, who has met with so many Provocations to sour his *Temper*; and therefore, when ever *He* comes, must come with *Anger* and *Resentment*, supported with the Power of *France*, or *Rome*, which will never be fully recompenc'd, but by the utter *Extirpation* of what they call *Herésie*, that is, the *Blood* of all those who profess themselves *Protestants*.

BUT, 2dly. The other *Instance* is that of *James II.* by which it appears, that it is not the easie Disposition, or Weak-side of a *Woman* only, that they can thus readily turn, and fashion, as they please; but the stronger *Minds* of *Men*, are also made to Ply and Bend to their desperate *Designs*: Give 'em but a *Papish Sovereign*, and their Work is done; they can mould him as they think fit, and with great Ease teach him what to do with Vows, and Promises, and Coronation Oaths: This has been fatally experienc'd, within the reach of most of your *Memories*.

BE pleas'd therefore to recollect with your selves how black and melancholy a Condition both our CHURCH and STATE were at that Time in. How quickly, even in the Infancy of his Reign, did Popery begin to erect her Head, and, *Jehu* like, drive down furiously all before Her. Our poor Church lay sick of her Wounds, and her faithful
Sons

Sons bleeding in her very Bowels: Her Bishops were imprison'd; her *Doctrines* disputed; her *Laws* dispens'd with, and all her *Strong-Holds*, in which she trusted, impiously broke down, and laid waste.

YOU may remember, how many *Corporation-Privileges* were broke thro', and their *Grants*, and *Charters* violently wrested out of their Hands; and, you can't forget, how, all this while, the *Will of the Prince*, and the *Sword of the Minister*, (not the *Laws of the Land*) were the Two Principal Actors in that Change.

THUS, both CHURCH and STATE, were in a very short Time bro't to the very Brink of Ruin and Destruction, and We, like the *Israelites*, before us, when we scarce dream'd of it, miraculously deliver'd: But sure ye will not, like them too, be so unmindful of the extraordinary Favour, as to wish and long for your former Chains, saying, *Let us alone, that we may serve the Egyptians: Let us alone, that we may be Slaves, and Vassals, to his HOLINESS.*

AH deluded People, and blind! What *Enchantment* has overtaken you? What *Fascination* has seiz'd you? or, as the *Apostle* complain'd of his *Galatians*, *What has bewitch'd you, O foolish Britains!*

CONSIDER the Matter seriously, and tell me your Thoughts calmly: If the *Suppos'd Father*, but undoubtedly, your Native Prince, whose Title was unquestionable, whom ye joyfully receiv'd, and to whom all of ye willingly swore *Allegiance*;

if *He* hand'd you *thus roughly*, think, I pray ye, what will become of you, if the *reputed Son*, whom ye have *Deny'd, Oppos'd, Protested against, and Abjur'd*, shou'd once get you into his Power, wou'd he not revenge the Affronts, Abuses, and Indignities ye have put upon him, in detaining him so long from that which he vainly and arrogantly calls *His Right*? Wou'd he not in *Complisance*, nay, ought he not in *Gratitude* to that *Church*, which had been so instrumental in Restoring him, cry, *Down with yours? Down with it, down with it, even to the Ground*, Psal. cxxxvii. 7.

AND, think no to say within your selves, He has seen his *Father's Errors*, and so will take care to avoid his *unhappy Fate*: I tell you, nay, for if he be but grounded in his Religion, so as to act upon any Principles, then what you call *Errors*, he has learn'd to sanctifie with a much more graceful *Name*, that of *Merit*, and *Good Works*; and what you term *unhappy Fate*, he esteems the most *Fortunate* and *Glorious*, being fully persuaded, that for this, his Name will be enrolled in the Golden Catalogue of *Their ador'd Saints*, and his Head encircled with a glorious Crown of Martyrdom; so that there's no room to doubt, but he wou'd account it the most Noble and Meritorious *Act* of all his Reign, to root out the *Memorial* of our *Church* from off the *Earth*.

YOU may therefore flatter your selves as you please, and strive to puff up others with the same Vain Hopes, yet, I fear, were we once so unfortunate, (which GOD forbid we ever shou'd) as

to make the *Experiment*, we shou'd find it wou'd fare with us, as it did with the *Israelites* of old: He wou'd retort upon us, as *Rehoboam* did upon them, *My little Finger shall be thicker than my Father's Loins; my Father made your Yoke heavy, but I will add to your yoke: my Father chastis'd you with Whips, but I will chastise you with Scorpions,* 1 King. xii. 9, 14.

THUS you have seen the pleasant *Scene* now upon the *Stage*; how happy we may be under the present *Administration*.

YOU have seen, likewise, what a black and dismal *Tragedy* will very probably succeed; how unhappy we shall be, shou'd we live to see this delightful *Scene* once chang'd.

ALL I propose from hence, is to shew, how dreadful our *Fate*; how wretched our *Condition* must be, shou'd *Success* crown the present *Rebellion*, and *Power* be once lodg'd in the *Hands* of *Papists*: *Papery* wou'd fall down upon us, like a mighty *Stream*, and our *Lives*, and what shou'd be dearer to us than our *Lives*, our *Religion* too, be carry'd headlong, and overwhelm'd in the vast *Inundation*.

THE *Matter* is so evident, that we need not spend *Time* in proving it: For, if the same *Cause* do's necessarily produce the same *Effect*, than what has been the *Product* of *Papish Sovereignty* in past *Ages*, will be the same in those that are yet for to come; and, what was esteem'd *Meritorious*, in

the End of the *last Century* will, were it put to the Tryal, be as full of *Praise* and *Merit*, in the Beginning of *this*? A corrupt Tree can't bring forth good Fruit; and, out of *Popery*, and *Superstition* no good Thing can come.

Chuse ye therefore, *this Day*, whom ye will serve, whether ye will be free Protestants, or enslaved Papists: 'Tis now in your Choice, and you may secure it, not only for the present, but also to your Heirs and Successors for ever.

AND, the Election appears so unequal, that, I hope, there needs no Exhortation to which Side you shou'd incline. Under a *Protestant Prince* you may be Safe, you may be Happy if you will; under a *Papal Government* you may not, you never can. Why do you then, like the *Israelites*, in the Text, foolishly refuse that Liberty wherewith GOD has made you free, for the *Slavish Bondage* of Tyranny and Oppression? Yea, Why do ye endeavour to bring your selves again under the Dominion of Arbitrary Power, which every one do's, who is any wise instrumental in promoting, or carrying on, the present Rebellion? For ask now of the Days that are past, which were before you, since that GOD created Man upon the Earth; and ask, from one side of Heaven to the other, whether there has been any such thing, as this great thing is, or has been heard like it; viz. a Protestant Church, protected, and maintain'd by a Popish King? You can readily answer me, There has not; and I may venture to add, there never will be such a Thing. What makes you then thus uneasy; thus desirous of

of a *Change*? Why do ye *draw back* unto your own *perdition*, and not rather vigorously exert your selves in this Critical Juncture, when your King, your Country, your Religion, Laws, Privileges, Lives, and Fortunes, and all that is truly valuable, are in manifest danger?

AND here let me address my self to you, in particular, whose *Loyalty* in the last *Reign* was unquestionable, and of whom I have still just reason to conceive good *Hopes*; I say, what hinders you from lending an Hand, to stop the *Current* of our present *Tumults*, and help to support our happy *Etablissement*? You, above others, have the best Opportunity of doing it; 'tis but reviving your Old and Laudable *Principle*, *Not to resist the Higher Powers*, and your *Work* is done.

WHAT? wou'd ye, not much above a *Year* ago, have blush'd, if your *Zeal* for the *Succession* had but been suspected? What! wou'd ye, not many *Months* ago, have taken it for the greatest *Affront* cou'd be offer'd, but to whisper to you, that tho' you profess'd otherwise with your *Mouths*, yet in your *Hearts*, you were secretly against the *Protestant Succession*? Wou'd you then, even at the *Thoughts* of such a Thing, have chang'd Colour, and been angry, and do ye now openly Oppose, Condemn, and Vilifie it? Why do ye act thus contradictory to your selves? Why do ye thus vere about with ev'ry Gust of Wind, ev'ry private *Picque*, and personal *Resentment*? For shame, stand firm and steady to your First and Best *Principles*, your *Passive Obedience*, and *Non resisting* Doctrines:

I am

I am persuaded, there's equal, if not juster Grounds to plead for them now, as there were in the last *Reign*. Shew your selves therefore like Men of Constancy, and Resolution, as if you had taken up yout Notions upon Deliberation, and not by Chance: I am persuaded, your *Principles* teach you far better Things, they tell you, That you ought to be obedient, *to the Powers that be, not only for Wrath, but also for Conscience sake*: They instruct you to pray for *Kings, and all that are put in Authority under them*. Do but then act according to your Profession, and we shall soon see the blessed Effects of it, our *Heats, and Animosities*, will presently abate; our *Divisions* quickly cease, and this *Unnatural Rebellion* soon have an end; and, in fine, we shall become an *United*, and thereby an *Happy People*.

To which end, let us pray, **THAT GOD** wou'd direct us in all Things, and teach us, *to refuse the Evil, and chuse the Good*; that he wou'd enlighten our Understandings, that we may see *the Things that belong to our Peace, before they be hid from our Eyes*; that he wou'd prosper the Endeavours of our **GRACIOUS SOVEREIGN**, to unite the Hearts of all His Subjects, and dispose *their Minds* to Obedience, Unity, and Peace; that Success may ever, as it has hitherto, attend *His Majesty's Forces*, and that those may be put to flight, that rise up against Him; that His *Reign* may be Long and Prosperous, and, that when it shall please **GOD** to take Him to that *Kingdom* which cannot be shaken, these *Kingdoms* may never want

Want One to sit on *His Throne*, that will Protect, and Defend OUR CHURCH, from those Two *Dangerous Rocks* of Popery, and Fanaticism, upon which she has formerly split, and preserve Her Pure, and Entire, from the *Gross and Slovenly Devotion* of the One, and the *Gaudy Shew, and Pompous Pageantry* of the Other, so that we may faithfully serve GOD, in the *Golden Mean* of our *Happy Establishment*, from Generation to Generation, thro' JESUS CHRIST, our Blessed Lord and Saviour; to whom with the FATHER, and the HOLY SPIRIT, be ascrib'd, as is due, in all the Churches of the Saints, all Honour, Praise, Might, Majesty, and Dominion, now, henceforth, and for ever, *Amen.*

F I N I S.

Want One to lie on the Throne, that will pro-
 tect, and Defend OUR CHURCH, from
 those two Dangerous Rocks of Treason, and
 Heresy, upon which the last Emperors
 split, and precipitate Her Fate, and Ending
 from the Cross and bloody Sacrifice of the
 One, and the many Jews, and Pagan Priests.
 Security of the Other, to that we may last-
 ingly serve GOD, in the Golden Age of our
 happy Establishment, from Generation to Ge-
 neration, thro' JESUS CHRIST, our blessed
 Lord and Saviour; to whom with the FA-
 THER, and the HOLY SPIRIT, be ascribed
 as is due, in all the Churches of the Saints,
 all Honour, Praise, Majesty, and Po-
 tency, now, henceforth, and for ever, Amen.

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